

THE
LAYMAN'S LETTER
TO A
BISHOP
OF THE
Church of ENGLAND,
ON THE
Bishop of ROCHESTER'S
COMMITMENT
TO THE
Tower of LONDON,
FOR THE
Crime of HIGH-TREASON.

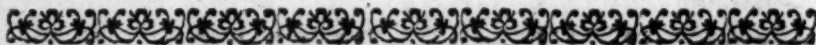
To which is Added,

The Bishop of *Salisbury*'s Speech to the King
at the Bishop's Palace at *Salisbury*, after a
Review of the Forces; with his Majesty's
most gracious Answer thereunto.



ADVERTISEMENT.

THere is now preparing for the Press, and will speedily be publish'd, *The whole Life and Conversation of the present Bishop of Rochester*: With an Account of the several Preferments he has been advanc'd to, and the various Disputes and Controversies he has had with Persons, during the Time of such his Preferments.





THE
LAYMAN'S LETTER
TO A
BISHOP
OF THE
Church of *England*, &c.

My Lord,

THE Commitment of the Lord
Bishop of *Rocheſter* to the Tow-
er of *London* for High-Treason,
by an Order of the King and
Council, has produc'd ſo bad
an Effect on the Minds of the
Laity in our Country, that they begin now
to doubt very much with themſelves, whe-
ther that Prelate and many other of the infe-
rior Clergy, who daily pray for the King and

Government, under his present Majesty King George, and at the same Time act against the Authority of both, are endued with any Religion at all. For true Religion is without Hypocrisy, that is to say, it will not suffer its true Abettors to say one Thing, and mean another: It does not admit of those Tricks and Artifices, that Men of abandon'd Souls frequently practise, when they make Use of Religion to break through all Moral Duties, and to overturn Civil Government at once. All our beneficed Clergy have at the Time of their Admission into their Livings, and since his Majesty's happy Accession to the Throne, taken the Oath of Allegiance to be faithful to the King that now is, as rightful and lawful King; they have abjur'd the *Pretender*, and all his Adherents, and Abettors in their vile and rebellious Practices; and likewise, they have sworn to maintain the Regal Supremacy in Church and State; and yet (notwithstanding all this) many of them have been found, to the great Astonishment of all sober and thinking Persons among us, to be acting against solemn Oaths, and all the other Obligations of the Religion they outwardly profess.

My Lord, This wicked Behaviour in Men, that declare themselves of the Church of *England*, and are vested with holy Orders, has given not only great Joy and Satisfaction to the *Papists*, and other Enemies to our National

nal Church and Constitution ; but has even rais'd in them mighty Hopes of seeing the Ruin thereof effectually accomplished by its own false and unworthy Members, which cou'd not otherwise be brought about by the Policy of its profess'd Adversaries. *Poper*y has of late thriven apace, and by this means made its advances with more than ordinary Speed here at home, and is now grown triumphant abroad, by the Success and Victory it has often met with over weak and foolish Minds here in *England*. Good God ! That we shou'd have so little a Value at this Time for the Reformation among us, whose Church has been the Bulwark of the *Protestant* Religion ; that the Dangers we were threaten'd with from *Pope*ry and Arbitrary Power, till the Revolution rescu'd us from those Fears, shou'd be so soon forgotten, and blotted out of remembrance, as if they had never been known among us. But this sad and unthankful Oblivion of the Mercies of God, reach'd out unto us both by the Reformation and Revolution, must be ascrib'd in some measure to many of the Clergy, who have for several Years past omitted to write and preach against *Poper*y, as they were formerly wont to do with great Learning and Strength of Argument ; and instead of doing in this Respect as they ought, too many of them have since made it their Business to ridicule the Dangers of it ; and to persuade the unthinking People, that there is now no fear
of

of it among us, whilst they themselves have been all the while introducing that wicked, cruel and superstitious Religion, by false Tenets and new-fangled Doctrines in Point of Faith, which were altogether unknown to the Antient and Primitive State of Christianity.

'Tis to me, my Lord, a very melancholy Reflection to see, That Christianity shou'd be made to carry so many Faces and different Shapes, as bear Proportion to the various Humours, Interests and Caprices of its Professors. The Consequence of this, is, that though every Party of Men may talk of it as something sacred; yet they make it subservient at the same Time to the basest Ends and Designs imaginable, by which means it is expos'd to the Ridicule and Contempt of *Atheists*, *Deists*, and the like. To rescue it from this unhappy Circumstance, is at present a Work of the greatest Difficulty, especially since Vertue and Probity are now become Strangers to the greatest Part of such, who set up for their Advocates and Defenders. Indeed, most of the chief Prelates among us, are Men of admirable Learning to confute their Adversaries; unblemish'd in their private Lives and Conversations; instructing more by Example than by Precept; sound in their Doctrines; and, having Courage mix'd with Prudence, they have temper'd their Zeal for Religion with a Spirit of Peace, Charity, Gentleness and Humility. They have given Lustre to Parliaments,

ments; they have strengthen'd the Royal Dignity; they have begot Devotion in the People at home, and have gain'd Profelytes to the Reform'd Religion abroad. And if there has been a *Judas*, or false Brother or two found among them, too careful in their worldly Interests and Concerns, unsound in their Doctrines, Flatterers and Time-servers, proud, turbulent and ambitious of unlawful Power, inclining to *Popery*, and given to disturb the Peace of the Common-wealth, they will certainly lose their Esteem and Authority with the People, as soon as they are discover'd to be Men of vile and rebellious Principles: But (notwithstanding such Miscreants in Religion) the whole Order of Bishops ought not to be disgrac'd and charg'd in general with the Crimes and Madnes of some few particular Men. *Perjury* and *Rebellion* may (perhaps) become Articles of Religion to some designing Men, whereby they may promote their own Interest (as they conceive) and work Mischief to the State: But will Minds truly honest and vertuous, come into such wicked Measures and Opinions with them? Can Men in good earnest perswade themselves, that they maintain the Cause of God and his true Religion, by being false to their Trusts, and destroying the Peace and Happiness of their own Country, in fomenting Divisions, and rendring Government difficult, if not impracticable among us; as those Wretches do,

who

who despise the Notions of Peace, and set all the Obligations of an Oath at nought with themselves?

But though Men of your Lordship's high Order and Station in the Church, have all of them, or for the most Part (at least) been steady to the Reformation, Friends to the late Happy Revolution, and zealous Assertors of the *Protestant* Succession in the illustrious House of *Hanover* that now Reigns; yet many of the inferior Clergy have for these Ten or Twelve Years last past run into various Excesses of all Kinds. They have exceeded in Ignorance and Debauchery all Ages since the Reformation; *Simony* has much crept in amongst them; they have neglected their Cures in the Country, either by an idle and wanton Way of Life, or else by Hawking after better Preferments here in Town; they are become Litigious with their Neighbours, Vicious in their Manners, Immoral in their Dealings, and a Scandal to their Holy Profession: All which tends to produce Schisms in the Church, and Factions in the State. For 'tis natural for Men to separate themselves from those, who do not fortify their Doctrine by the Example of their own Lives. And it is to be further observ'd, that there are few Separations from the establish'd Religion of any Country, which had not their beginnings from the Ignorance and Vices of the Priesthood. And it is most apparent, that Factions

in the State, will intermingle themselves with Schisms in the Church, as is seen from all those, who, being prejudiced against the State, and Enemies to the Administration, join themselves with *Papists, Non-juring Schismatics*, and all other Herds of Men, that will close with them in their seditious and rebellious Practices.

Therefore since bad Prelates will have a bad Clergy; since a bad Clergy occasions Schisms in the Church, and since Schisms in the Church help to heighthen Factions in the State, it must certainly import Princes (who wou'd preserve Union in their Kingdoms) to have the Ecclesiastical Part of Government in wise, learned and pious Hands; and where this Care is taken, it has a general good Influence upon whatever has a Relation to the Publick.

No Plant grows faster by cultivating than Piety, and this do's not only hold in general, but in particular also: But even Superstition is hardly to be avoided, if a King or Prince be in any wise addicted to it. But when Sovereigns by their own Principles and Interests, are entirely firm to the Concerns and Religion of the Church establish'd within their Kingdom; and consequently, are inclin'd to countenance those, who have the truest Zeal to support it (which is the Case of his present Majesty): I say, a Church so encourag'd can never fail to flourish, unless

it be injur'd and ruin'd by its own ungodly Priesthood. And we may truly affirm, from the repeated Assurances given us from the Throne, since his Majesty's Accession to the Crown, that this Church of ours is upon a firm Foundation; its future Security being as far consulted by the Government, as lies within the reach of human Wisdom, by excluding for ever all *Papists* from the Royal Scepter, all possible Measures being taken both by the Prince and Ministers, to fix it perpetually in the Line of *Protestant* Successors; and the better Part of the People unanimously concurring, in resolving to maintain this Limitation of the Crown, according to Act of Parliament.

As the Religion of the Church of *England* (if they who profess it live up to its Doctrine) is the purest of all Religions; so it seems best to agree with the Nature of our Constitution in the State: For it has not that blind Superstition which is necessary to those, who are born under a Despotick and Tyrannical Government; nor is it so impatient of all sorts of Forms, as to think even Kingly Dominion was a Ceremony, needless and expensive to the People.

The Reformations abroad were most of them begun in popular Governments and Commotions, and relishing too much of Anarchy, suit best with Governments merely Popular: Whereas ours was begun and compleated by
the

(II)

the regal Authority, retaining still a Tincture of that mix'd and moderate Form of Government, under which it was at first modell'd: And, therefore, our Ecclesiastical Discipline seems most agreeable to such a Political Institution as we enjoy, which is a Monarchy bounded by the Laws of the Realm.

So that (Considerations purely Divine abstracted) for indisputable Reasons of State, and by the Rules of common Policy, Princes, who respect the present or future Peace and Happiness of their Dominions, will promote and encourage the Doctrine and Discipline of the Church of *England*, and countenance such whose Zeal and real Opinion lead them to adhere firmly to it; as having always been the truest Friends to the legal Constitution of this Country. For, as of one Hand, they have not such extended Notions of Liberty, as to render the Administration of Government impracticable: So, on the other side, of late Years they have given an Instance, that they did not think themselves so bound by their Doctrine of Passive Obedience, but that they cou'd shake it off; when they saw it made use of by their Sovereign to introduce Arbitrary Power, and undermine Religion it self.

Therefore, if there be any Bishop or Priest, professing himself a Member of the Church of *England*, that has been guilty either of Sedition or Rebellion against the present Government, under his Majesty King *George*;

or, that is probably suspected thereof upon reasonable Conjectures, and high Presumptions; all honest and religious Men, upon the Principles of our Church and Religion, must deliver and give him up to be try'd by the Laws of the Realm for the Crimes he stands charg'd withal; they must not pretend to plead his Innocence by Tumults and Insurrections, since these are rather convincing Arguments of his Guilt, and despair of defending himself by the legal and more peaceable Ways of Justice; they must not, in Mockery of all Religion, put up Prayers for his bodily Health, when every one knows his Distemper and Affliction to be the Grief of an evil Conscience, or rather the Fears of having the Laws catch hold of his Crimes, with the exemplary Punishments his Wickedness has brought down upon his own Head. God is a God of Truth and Knowledge; he searcheth the Heart, and trieth the Reins of deceitful Man, and will not be deceiv'd by such holy Cheats, as these Men prophane the Deity by. He will assert the Wisdom, Truth and Justice of his Godhead; he will judge and reveal the Secrets of all Men; *He will bring to Light the hidden Things of Darknes, and will make manifest the Counsels of the Heart; he will give to every Man according to his Ways, and according to the Fruit of his doings:* And, lastly, he will revenge and punish such impious Attempts, whereby we wou'd abuse and make a Mock of

of the Divinity, by such sinful and seditious Prayers, as are here offer'd up to him upon such Occasions.

There is no truer Symptom of a distracted State, thoroughly infected and ripe for Destruction, than to see Persons publicly accus'd, courted and follow'd by the People. If some think them innocent, it is (at least) a high Piece of Disrespect to that part of the Supream Power, that is most concern'd in the Proceeding; which Part, when despis'd and insulted, 'tis a sure Token that the Government is weak, and that the Laws are grown impotent: But if they are guilty, 'tis a Sign that Guilt has many Favourers; than which there cannot be a more melancholy Prospect, especially if this Favour and Protection comes from Persons of Education, and suppos'd Principles in Religion. The *Romans*, till they were quite corrupted, behav'd themselves in another Manner towards those who lay under publick Accusations, of which *Machiavel* gives a very remarkable Instance, in the Case of *Manlius Capitolinus*: Who began to make Parties, and raise Tumults in *Rome*, both against the Senate and the Laws. In which Passage it was evident, how well that Government was form'd and constituted, and how well that People was dispos'd. For in this Case (tho' the Nobility and he were great Friends, and fierce Defenders of each others Interests) yet none of them, not even his very Relations
ap-

appear'd in his behalf. And whereas, at other Trials, the Friends of the Criminals us'd to accompany him to the Bar in Mourning, and with all other Circumstances of Sadness that they cou'd think of, in order (if possible) to work the Judges to Compassion; yet in this Case *Manlius* went alone, without so much as one Friend to attend him. The *Tribunes* of the People, who were in other Things always opposite to the Nobility, and created on Purpose to balance their Power, when they found the Design tending to their Ruin, in this Case join'd heartily with them to remove so common a Destruction: And the People of *Rome*, who were zealous for any Thing that made for their Advantage, and Lovers of their Country (tho' they had even a Kindness for *Manlius*) yet nevertheless, when the *Tribunes* cited him, and referr'd him to the Judgment of the People, they condemn'd him to Death for his Crimes against the State, without any Consideration of his former Services. And our Author adds, That in the whole Tract of the *Roman* History, there is not an Example, that with more Efficacy demonstrates the Justice of that Common-wealth, in all its Orders and Degrees than this; seeing there was not one Citizen appear'd in the Defence of *Manlius*, who was a Person of known Vertues and Endowments, and had done many honourable Things both in Publick and Private: And the Reason was, because the Love to their Country

try had a greater Influence upon them, than any other Respect; and the Consideration of the present Danger of their Affairs being stronger than the Memory of his past Merits, they chose to free themselves by decreeing his Death.

This was the Deportment of that wise and brave People the *Romans*, when the Person accus'd was but thought guilty by the Magistrates. Brigues and Cabals were not made in his Favour, there were none amongst them so desperately Wicked and deprav'd in their Manners, as to be willing rather to give up their Constitution, than not to bring off their Friend with Impunity. But we have a Criminal before us, now accus'd of endeavouring to destroy his Country by Fire and Sword, whom Pride and Ambition, Avarice and the Love of Contention have left destitute of all Friends, whom Falshood and Prevarication, Treachery and Dissimulation have render'd odious and detestable to all good Men; and yet shall he recommend himself to the Pity and Favour of the People, by his Troubles and Misfortunes in being detected of High-Treason against the King and Government? Shall such a Person as this think of braving the Laws, by the Strength and Number of his Accomplices, whom all sober and good Men are ready to deliver up to the Vengeance of his Crimes? Shall such a one as this find Mourners in our Streets, unless it be for the loss of Trade

Trade and Publick Credit, which he has endeavour'd to ruin by his Madness, and Designs of Rebellion? No, surely, if there are any such Persons among us, that can have any Compassion for them, that wou'd lay their Country waste in Blood and Confusion, to gratify their own Avarice and Ambition, they must be deem'd Parricides and Factors with them in their Hellish Designs. A Man truly vertuous and innocent will not work his own Safety out of thar, which must be a real Mischief to the rest of Mankind, but will rather suffer in his Fame, Life, and Fortune, than make a step which may tend to weaken the Laws, and whereby the Dignity and Majesty of the Common-wealth may be lessen'd and impair'd.

Heretofore Men were so far from countenancing the Guilty, and from making Factions on their behalf, and the guilty were so far from braving the Laws, that he upon whom a publick Censure had once pass'd, did seldom afterwards think it decent to intermeddle in the Affairs of Government, even though he had been wrongfully condemn'd. For which Reason, M. *Livius Salinator*, at the end of his Censorship, laid a Fine on all the Tribes of *Rome*, except the *Mæcian* (which had neither condemn'd him, nor given their Voices to confer Dignities on him) because whilst he remain'd under Sentence, they had first chosen him Consul, and then Censor.

In-

Inasmuch as that either formerly they had wrong'd his Innocence, or if he were Guilty, they had committed two Errors, in suffering him to fill two such important Posts: That, one way their Injustice, or on the other, their Levity deserved Censure. Which Punishment of an inconstant Vulgar, suited with the Gravity of those Times, and of that Magistracy.

In Kingly Governments 'tis always dangerous to the Prince, that a Traitor should buoy up and support private Men in their Crimes, against his Authority, but more especially where the Marks of his Displeasure are both well grounded and apparent. If his Displeasure be sufficient to recommend to the Peoples Likeness a Person, that was hated and condemn'd before for his Unworthiness, 'tis a sign the State is very crazy and much distemper'd in its Constitution. 'Twas reckon'd ominous to *Julius Caesar*, when *Marullus* and *Cæsarius*, whom he had newly disgrac'd, had a great many Voices to be Consuls. But it is yet worse, when Men are follow'd, cry'd up and countenanc'd, who are under Accusations of the highest Nature; and who are obnoxious not only to him, but to the State and People also; for it is a sign that there is then a Party, which favours Guilt, and which endeavours to contend with him and the Laws even for Dominion it self; which no wise Prince ought to suffer by any Means.

And where this happens, that Nation is so deprav'd and divided, that it cannot long preserve its Constitution, if it gives way to it.

Indeed, we ought to lay to Heart the Cause of oppress'd and injur'd Merit: But a Man, that is truly good and innocent, does not desire that you should expose his Interest in such a manner as to disturb the Peace and Quiet of your Country. He who bears Disgraces of this Nature with a noble and constant Mind, who is unwilling any Noise should be made about him, who calmly expects a Demonstration of his own Innocence, who thinks it indecent (even in his own Defence) to struggle with the Publick; I say, he who thus demeans himself in his Distress, deserves that Favour of the Prince and State which he has lost by a false Accusation, and ought to be restored to that Greatness from which he was fallen. But they who bear the Wounds of Fortune impatiently; who in their own private Ruin would involve the whole Commonwealth, or ravish from thence her Honours and Preferments, to satisfy their covetous and ambitious Humours; who are so partial to themselves, that they would arm all Mankind to fight their Battles; and who in order to that, keep up and foment Divisions in the State: Let their Pretences be what they will, they are more concern'd for something else than to clear their own Innocence. In State-Matters

Matters Time and future Events seldom fail to justify the Innocent without such impetuous Motions, which in Truth are only Arguments of Guilt, as I have already observ'd.

They who would thus raise an universal Storm rather than be clouded for a while, cannot be esteem'd true Patriots and Lovers of their Country : Ambition lies at the bottom of their Hearts ; Self-Interest sways all their Actions ; and whatever Appearances they who act in such a Manner may pretend to have of Worth and Abilities, 'tis not what will bear the Test of discerning Judgments. It can never be wise, for a Man even upon his own Account, to disquiet his Prince or Country ; and much less upon the Account of another : Indeed it may do for a while, and he may have a false show of Strength to countenance his Crimes ; but they, who, in order to their own Security, take upon them to play their Game, and who seem to have drawn in many to be concern'd for them, will find at length, that instead of real Friends they have made two sorts of Enemies, *viz.* Those whom they have provok'd by their tumultuous and insolent Behaviour, and those whom they have deluded by their Crimes and Falshood. For when Men come to consider coolly, how such Methods of Defence must destroy and overturn the Justice of the Laws, all Sides will find they have the same Concern, that

the Constitution should not be overthrown hereby : And thus the Criminal is left either to acquit himself by his own Innocence, or else to the Condemnation of the Laws for his Guilt and Iniquity.

I have been the longer, my Lord, upon this Subject of defending the Guilty, or Persons under publick Accusations by Mobs, Tumults and Rebellions ; because this was the Method made use of in the late Reign to skreen an infamous Offender from the Vengeance of the Laws for his seditious, false and lying Discourse from the Pulpit : And the same wicked and tumultuous Practices might be again reviv'd by that Party of *Boutefeu's* and Incendiaries, if we were now under those unhappy Circumstances of having a Prince on the Throne, who either through Fear or a worse Principle, would connive at or encourage such outrageous Proceedings in the People. But 'Thanks be to God ! we have a King on the Throne fear'd for his Courage, admir'd for his Wisdom, belov'd for his Goodness, and rever'd for his Justice, whom nothing can terrify, but the Fears of doing any Injustice to his People ; willing and able to correct all the Abuses of the State : Willing from the Superiority of his Understanding, and the Goodness of his Temper ; and able from that Power and strong Interest, which his Courage and other numberless Virtues must procure him in the Hearts and Affections

fections of his loyal Subjects. To return therefore to the Clergy, and their past Behaviour both in Church and State.

It must be observ'd, my Lord, there are some among them of such restless and prostituted Principles, whose turbulent Spirits no Exhortation from their Bishops, no Discipline in the Church, can restrain or subdue; I hope the number of them is but small (for I would not be thought here to reflect on the whole Body of the Clergy in general, since there are many sober and good Men among them) the Persons I would here animadvert on are, the Ungodly, *and such as turn the Grace of God into Lasciviousness; filthy Dreamers, and Defilers of the Flesh, and such as speak evil of Dignities; the Lord rebuke them: These Men speak evil of those Things which they know not: But what they know naturally, as brute Beasts; in those Things they corrupt themselves. Wo unto them; for they have gone in the way of Cain, and ran greedily after the Error of Balaam: And may they perish in the gainsaying of Core. These are Spots in your Feasts of Charity, when they feast with you, feeding themselves without Fear: Clouds they are without Water, carryed about of Winds; Trees whose Fruit withereth, without Fruit; and may they be plucked up by the Roots; raging Waves of the Sea, foaming out their own Shame; wandering Stars, to whom is reserv'd the Blackness of Darknes for ever. These are they in holy Orders, that want Power and Authority*

rity in the State, and Dominion over Men's
 Consciences in the Church; the former be-
 longing to the Civil Magistrate, and the latter
 to God alone. They want Ecclesiastical
 Thrones and Principalities indeed, which
 many of our High-Church Clergy have
 form'd to themselves, and are very fond of a
 Cardinal's Cap, as is in the view of one Man,
 and the Papacy at the Heart of another, but
 true Religion which is productive of Huma-
 nity, Peace and Charity, and of every good
 Work, is never in all their Thoughts.

If we will believe the New Testament to be
 of divine Authority (which many of our high-
 flying Clergy have laid, aside and never look
 into) we shall find that Religion has nothing
 to do with Dominion or Civil Government,
 no farther than to rectify exorbitant Passions
 and Appetites, and to restrain People from
 them by the Cords of Reason and Argument;
 which are said to be *the Cords of a Man*.
 The Kings of the *Gentiles* exercise Dominion
 over them (says our Lord to his Disciples)
 but it *shall not be so with you*: From whence
 I infer, that whosoever pretends to have
 Dominion over Mens Consciences, with re-
 gard to Religion, is an Usurper of the Seat
 of God Almighty, and is acting the very
 counterpart of Christianity. And yet our
High Flyers quarrel with their Bishops, and
 stir up Sedition in the State; because they
 cannot prevail on the Laity to disavow Chri-
 stianity

stianity it self, and give up their Consciences and Estates to be govern'd by a proud, revengeful, covetous and malicious set of Priests.

They who are possess'd with this ungodly Spirit among them, if they happen to have a Government on their Side (as it was the Case of High-Church in the late Queen's Time) are apt at every turn to run it upon fatal Precipices ; if it be against them, they traduce whatever is done well, and expose to the People all its Weakness and Misfortunes. But the Sore in a State, upon which they stick most, is Faction ; and there they do the greatest Mischief : They irritate the bad Humours in it ; they promote its Excesses, and will never let it listen to Terms of Moderation ; they are obstinately, and I had almost said willfully in the wrong ; and finally, are forc'd to drown their Reason and Understanding in that grand Abiss, the *Church*.

My Lord, these are the Mischiefs, that a hot and pretended Zeal for Religion has introduc'd among us ; and the Devil has been so industrious to inspire this Wickedness and Hypocrisy into the Heart of Man, that almost ever since the Beginning of the fourth Century, the mere Shew and Pretence of Religion has set the World at Variance. But in a Matter of this Moment, in which all agree the Salvation of Souls depends, I think Men ought to lay aside all temporal Interest, Pas-
sion

sion and Prejudice, and search for Truth with all the Severity of abstracted Reasoning.

We read in the *Justinian Code*, of a Law made for expelling the Bishop or Patriarch of *Aquileia* that City, for his Sedition against the State or Commonwealth of *Venice*: And it is therein said, that he ought not to be heard even on his Prayer for a Restoration to his Bishoprick, because he was still presum'd to make worse Attempts against the Government, thinking it his Duty so to do. And in the *Canon Law Innocentius* will also have it, that he, who is but suspected of any Sedition against the State of any City or Commonwealth, ought not to be preferred to a Bishoprick, and that no one ought to intercede with the Prince for him, who lies under the Prince's Displeasure for Sedition, lest the holy Order should suffer in its Reputation thereby. What then must be the Fate of such a Bishop, according to the *Civil* and *Canon Law*, who is accus'd of High-Treason, who has endeavour'd to bring in a false Religion by Perjury and Rebellion, and who would lay his Country in Blood and Misery, to advance himself to a better Bishoprick? Will any Man of Honesty, Virtue and Religion, have any Compassion for such a Wretch as this? Will the People fight his Battle with the Laws of their Country to save such a Criminal from condign Punishment? 'Tis to be hoped, this is not the Case of *Englishmen*, who have a due Concern for the
true

true Religion and Welfare of their Country. But such a Caution as this cannot be improper and unseasonable, when we have a Person of your Lordship's Order to be try'd for High-Treason against the King and Government. Every good Subject will seek and pray for Peace, when we are threatned with Mobs and Tumults by some of the Clergy for this Man's Deliverance; every loyal Heart will be active and watchful against the Enemy, that scatters wild Fire abroad, and says, am I not in Sport?

My Lord, I hope, there is none among your Lordship's Order so loose and wicked as to make Religion a Cloak for Sin, as to sanctify evil Practices by good Intentions, as to think it lawful to debauch a Nation in order to make Profelytes to Christianity. For if Religion comes arm'd against all manner of Vices, and beats them out of their Quarters at the Fore-door; and yet brings them in at the Postern, to serve her own Turn, how is the World amended thereby? To what Purpose is it, that we *renounce the World, the Flesh and the Devil*, according to the Principles of Christianity, if we may yet plough with all these, to bring in a Harvest to the Church? If Religion may be made a Cloak for Sin, the World is the worse for it; and Men had been less barbarous, had they continued Infidels. This bold Treatment of Religion, to bring it to serve *carnal Ends*, has made some

D

Persons

Persons conclude it a more ingenious Way to the *same Ends* fairly to renounce all Religion, and to purge away the Guilt of Sin by the Disbelief of a God, and of future Rewards and Punishments : For *Machiavel* makes it one Instance of human Weakness, that Men cannot be thorowpac'd in Villany, till they have laid aside the natural Fear of Conscience, that baffles them and makes them Cowards; and the Belief of future Rewards and Punishments, that has some Restraint upon sinful Actions. These are the Thoughts,

My Lord,

Of Your Humble Servant,

PHILOTHEUS.

THE



THE
Bishop of Salisbury's
S P E E C H
TO THE
K I N G,

At the Bishop's Palace at Salisbury, after a Review of the Forces; with his Majesty's most gracious Answer thereunto.

YOur Majesty having been pleased to honour this Part of your Kingdom with your Royal Presence, we beg Leave upon this Occasion to present our most humble Duty, and to express our Part of the common

Joy, which seems so great and so universal, that we trust that your Majesty's Enemies who have been plotting against your Government, did not expect any Succour from hence, or at least will find none, should they attempt to put their wicked Projects in Execution.

Give us Leave, Sir, upon this Occasion, to express our utmost Indignation, that neither the Justice, nor Wisdom, nor Clemency, nor the good Success of your Majesty's Reign, nor the frequent signal Interpositions of Providence in its Favour, have yet been able to hinder wicked Men from sowing Discontents, by vile Misrepresentations, Lies, and Slanders, among your Subjects, and from forming Plots in Consequence of them, to ruin your Majesty's Government, and the Religious and Civil Rights of their Native Country.

We do not much wonder, that those of the *Roman* Communion among us, (notwithstanding the Tranquility they enjoy,) should no more be Friends to the Government of your Majesty, than they were to that of *Queen Elizabeth*, or *King William*, two of your most glorious Predecessors; because your Majesty is now what they were in their Times, the Great Preserver of this Church, and Bulwark of the Reformation; and the only visible Means, under God, to hinder *Popish* Tyranny from oppressing all *Europe*.

But

But it is Matter of Amazement, that any Members of this Church should venture to perjure themselves, to hazard their own Lives, and to involve their Native Country in all the Blood and Misery that must attend a Rebellion, only to bring in a *Popish* Pretender to be Guardian and Protector of a *Protestant* Church.

This Church has hitherto been esteemed the Glory of the Reformation, and the great Support of it; and we trust in God, that it will ever continue so under the Protection of your Majesty, and of your Royal Posterity.

But we dread to think how she must become vile and contemptible, and the Scorn of all the World, if her own Sons concur to destroy her, by calling in a pretended Protector from *Rome*; one who must esteem her *Articles* to be *Heretical*; her *Communion* to be *Schismatical*; her *Clergy* to be *without Holy Orders*, and only *Perjured Deceivers*; her *People* to be in the Way of *Damnation*; and her *whole Religion* to be a Crime worse than *High-Treason* or *Witchcraft*.

This is the Opinion which they have of us at *Rome*; and such must be the Guardian of our Church, if we should ever be so unhappy as to have one from thence; the very Thought of which must be so affrighting to all that love her, that we cannot but hope, that your Majesty's Enemies vainly deceive themselves in the Opinion of their Numbers, and that the
Dis-

Discontents which they have raised cannot hold long, when Men think of the Consequences of them; as we are satisfied they cannot hold, unless God, as a Punishment for our other great Sins and Provocations, suffers us to be infatuated, in order to bring utter Destruction upon our selves.

The *Jews* were once so foolish, as to desire to shake off the Government of a Person, who after a long Administration could appeal to them, *Whose Ox have I taken, or whose Ass have I taken?* But we do not read, that they were ever so much out of their Wits, as when they had a King of their own Religion, they would hazard all the Evils of a Rebellion, only to procure one from among the *Philistines*.

I am afraid, Sir, that my Zeal has made me trespass too much upon your Majesty's Patience; but the meaning of all this is to let your Majesty see, that we think our selves bound to seek the Prosperity of your Government, not only out of the Duty that we owe to your Majesty as our Sovereign, and a wise and good Prince; but also because our own dearest Interests are so link'd with it, that they must stand or fall together.

We shall therefore make it our constant Prayer to God, that he would be pleased to continue both your Person and Government under his gracious Protection; that as He has hitherto made all Opposition both at Home and from Abroad to fall before you, so he
would

would be pleased at last to bless you with the Conquest of the Hearts of all your Subjects, the most desirable Victory to a Prince so good and merciful; and that your Majesty and your Royal Posterity may from Age to Age make this Church and Kingdom happy in a legal, wise, and religious Government; and that you may mutually be made happy in an obedient, dutiful, and affectionate People.

To which His Majesty was pleased to return the following most Gracious Answer.

I Take very kindly these Expressions of your Zeal and Affection to my Person and Government; and do assure you that the Church, as by Law established, shall always have my Protection and Encouragement.

F I N I S.

would be pleased at it to that you wish the
Compass of the House of all your Subjects
the more desirable Victory to a Prince to good
and merciful; and that your Majesty and
your Royal Majesty may from Age to Age
make the Church and Kingdom happy in a
legal, well, an Religious Government; and
that you may naturally be made happy in an
obedient, dutiful, and affectionate People.

To which His Majesty was pleased to re-
turn the following most gracious Answer.

I Take very kindly the Expression of your Loyalty
and Affection to me and my Government;
and do assure you that I shall be as by Law
obliged to, that always I will be your Protection and

FINIS

